



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

A-t-on intérêt à s'emparer du pouvoir? By EDMOND DEMOLINS.
Paris: Firmin-Didot et C^{ie}, 1902. 12mo, pp. iv+339.

THE evils of bureaucracy and centralization, the advantages of liberty, individual initiative, and local self-government, are the themes of this vigorous and courageous, but not very original work. The book has perhaps more value in its special application to conditions existing in France than in its general philosophical theory, which sounds like an echo from across the channel of the views of the English school from Adam Smith and Stuart Mill to Herbert Spencer. In the contrasts which he draws between England and France, the author paints in one respect a somewhat too roseate picture of conditions prevailing in the former country as regards decentralization and local self-government, apparently forgetting that the Parliament, whose proper task is the general government of an unprecedented world-empire, is clogged and hampered with the petty affairs of villages and towns which should be relegated to purely local bodies. This interference of Parliament in local matters is, of course, an anomaly in the otherwise consistent British practice of encouraging local responsibility and self-government throughout the empire—a survival of the day of smaller things which will be supplanted in time by a system of decentralization similar to that prevailing in the United States. But until this happens Great Britain should hardly be regarded, even by so ardent an Anglophile as Demolins, as an ideal example of decentralization.

In his preference for local self-government our author would doubtless have the sympathy of most American readers. In his advocacy of individual initiative as against governmental activity or control in an increasing range of industrial affairs, he seems, like Herbert Spencer, to be bucking against almost inevitable economic tendencies. If governmental participation in and control of industry has proved disadvantageous to France, it has apparently been the salvation of Germany, which is making perhaps the greatest industrial progress of any nation in proportion to its natural resources and opportunities. The truth seems to be that bureaucracy is a benefit or an injury according as the efficient or the inefficient members of the community attain the positions of responsibility. Under free competition the efficient undoubtedly gain the control of industry, but they are likely to exploit their power mainly for selfish ends. Under bureaucracy the condition of advancement is too apt to be skill in

the arts of the mere politician. The purely industrial ability of a bureaucracy tends therefore to fall below that of a body of private *entrepreneurs*, the survivors of the economic struggle under free competition. On the other hand, a bureaucracy under the conditions of preferment prevailing, for example, in Germany, will probably have a higher standard of duty, a larger sense of responsibility to the people and to the future, and a more humanitarian spirit. It is hardly possible, for example, to conceive of the bureaucrats in control of the Prussian system of railways permitting such an industrial blunder as that lately perpetrated by our own anthracite nobility, or to imagine the Austrian forestry administration absolutely devastating forest growth to the detriment of the future as is the common practice of our lumber barons. No one can question the power of unrestrained industrial competition to produce results, but the results are not always beneficent. A country where it is impossible to obtain unadulterated foods and medicines, where the forest areas and watersheds are being recklessly denuded, where railway travel is perhaps more hazardous than anywhere else in the civilized world, where half a dozen magnates can deprive millions of necessary warmth—such a country is the United States, the land *par excellence* of private initiative and free competition. Such a country still has something to learn from the bureaucracy of Germany, if not from that of France.

C. C. CLOSSON.

SEATTLE.

Comment la route crée le type social: Les grandes routes des peuples: Essai de géographie sociale. By EDMOND DEMOLINS. Vol. I. *Les routes de l'antiquité.* Paris: Firmin-Didot et C^{ie}, 1902. 12mo, pp. xii + 462.

THE shores of Puget Sound have the climate of England, but old Chief Seattle neither looked nor spoke very much like William Shakespeare. Southern California closely resembles Palestine, yet it has never seen the birth of a religion capable of meeting the devotional needs of the civilized world. Arizona has all the warmth and dryness of the Sahara, somewhat intensified, indeed, in certain specially favored localities; the climate of Maryland could be matched more or less closely in parts of France, that of Nebraska in Poland, that of Montana in the Russian empire; yet how different in the case of each of these New World localities is the civilization, past or present, from that prevailing in its Old World climatic prototype!